Balancing Between Jihād and Seeking Knowledge

Translation of the video released by As-Sahāb Media
"The Closing Words of a Shar'ī Course"

By Shaykh Abū Yahyā Al-Lībī (may Allāh preserve him)

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is All-Strong , All-Mighty."

***Qur'ān, Surat Al-Hadīd*, Verse 25**

The closing words of the *Shar'ī* course that took place in one of the centers of the *Mujāhidīn*, by *Shaykh* Abū Yahyā Al-Lībī (may Allāh preserve him).

The course consisted of the following lessons:

- First: The Rules of *Tajwīd*
- Second: Study of the *Fiqh* of *Tahārah*, *Salāt* and *Siyām*
- Third: Study of "*Kitāb Al-Jāmi'*" from *Bulūgh Al-Marām*, along with memorization of 40 *Hadīth* from it.
- Fourth: Diverse lessons from the Prophetic biography and different educative advices.
- Fifth: Revision of what was memorized from the Book of Allāh '*Azza Wa Jall*

All praise is due to Allāh, with which His blessings the good deeds are performed.

And all praise is due to Allāh Who guided us to this, and we wouldn't be guided if Allāh didn't guide us.

Today is the 12th of the month of *Jumādā Ath-Thānī* of the year 1428 after the *Hijrah* of *Al-Mustafā*, may the Blessing and Peace of Allāh be upon him.

This day is the last day of the *Shar'ī* course, and we ask Allāh *Subhānahu Wa Ta'ālā* that He preserves for us its days that they may be of benefit to us on the day wealth and progeny will be of no benefit except he who comes to Allāh with a clean heart.

And as I told you in the beginning of the course; courses such as this are similar to the lifetime of the human being, wherein there is a beginning and an ending. And his ending depends on his effort in his life. So the course, as we have seen, required from us effort, study and revision, until the person receives from it what he wants from knowledge, which he originally sat down to seek.

And from the blessing of Allāh *'Azza Wa Jall* upon us, is that He combined together for us the two acts of worship; the worship of *Jihād*, and seeking knowledge. And this is from the precious blessings of Allāh *'Azza Wa Jall* and He is the most Noble, most Beneficent, most Generous; that Allāh *Subhānahu Wa Ta'ālā* combines for His slave the most honourable and great acts of worship.

For *Jihād*, as we know, is the greatest act of worship, as was narrated in the *Hadīth* of the Prophet may the Blessing and Peace of Allāh be upon him. Moreover what has come in the Book of Allāh *'Azza Wa Jall*…

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives…" **[Qur'ān An-Nisā, Verse 95]**

…Until the end of the Verse.

So whoever combines with his *Jihād*, the devotion to seek knowledge, even for a few days, then let him know that this is from the blessings of Allāh *Subhānahu Wa Ta'ālā* upon him.

Why?

Because we were only originally created to worship Allāh '*Azza Wa Jall*.

Allāh '*Azza Wa Jall* said:

"And I (Allāh) created not the jinn and the mankind except that they should worship Me (Alone)." **[*Qur'ān Adh-Dhāriyāt,* Verse 56]**

And acts of worship are responsibilities from Allāh '*Azza Wa Jall*, in others words, commandments and forbiddances. And there is no worship from the acts of worship, whether it is prayer, or fasting, or *Hajj*, or *Jihād*, except that it has rulings that the Muslim needs to know.

So if Allāh Has made easy for you the door to seeking knowledge, then know that He has made it easy for you to worship Him on insight. Because the human being has to worship Allāh. So if he doesn't worship Allāh upon knowledge, understanding, insight and evidence, then for sure he will worship Allāh upon ignorance and folly, and in Allāh we seek refuge.

So this is from the blessings of Allāh *Subhānahu Wa Ta'ālā* , from which we are obligated to declare at all times, and then strive in giving thanks for it so that it will not be lost upon us. And we know the *Hadīth* of the Prophet may the Blessing and Peace of Allāh be upon him *"Two favors are treated unjustly by most people: health and free time."*

You stayed in this house, or this center, for all this time, far from your family and far from your brothers, devoted to one thing, and that is seeking knowledge. So this is from the great blessings that Allāh *Subhānahu Wa Ta'ālā* facilitated for you. That Allāh '*Azza Wa Jall* facilitated for you.

So, the act of worship of knowledge and the act of worship of *Jihād*, are from the greatest of what Allāh *Subhānahu Wa Ta'ālā* facilitates for His believing slave.

This is the first matter.

From that which we extract from this course, is that the disassociation, and in which some people try to separate between the act of worship of *Jihād* and seeking knowledge, then there is no truth in this. Meaning to assume that there is *Jihād* with no knowledge,

then this is incorrect. And the assumption that the scholar or seeker of knowledge can't do *Jihād*, then this is wrong.

Why?

Because Allāh *Subhānahu Wa Ta'ālā* informed us of the truth of His Book and said:

"Had it been from other than Allāh, they would surely have found therein many a contradiction." **[*Qur'ān An-Nisā,* Verse 82]**

These are the Verses of Allāh '*Azza Wa Jall* that are in the *Qur'ān*.

And so as in the Book of Allāh *Subhānahu Wa Ta'ālā*, that descended from Him, there isn't any conflict between its Verses, and there are no contradictions between its rulings, and so the acts of worship that Allāh '*Azza Wa Jall* ordered us with, there is no conflict between them.

So this matter, which some tried to fabricate, invent and exaggerate; that *Jihād* and knowledge don't meet, then this is wrong. And an example or evidence for this is what we are living now. This is with the blessing of Allāh '*Azza Wa Jall* a proof that seeking knowledge can exist in the fields of *Jihād*.

And how many of the *Fiqh* rulings that don't have anything to do with *Jihād*, descended in the fields of *Jihād*. From them, the Verses of *Tayammum*.

Where did the Verses of *Tayammum* descend?

They descended while the Prophet may the Blessing and Peace of Allāh be upon him was on his path returning from a battle. Right?

Then Allāh '*Azza Wa Jall* informed us of this and said:

"And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party should only should go forth, that they (who are left behind) may get instructions in (Islamic) religion and that they may warn their people when they return to them." **[*Qur'ān At-Tawbah,* Verse 122]**

So Allāh making it easy for us while bringing together the act of worship of *Jihād* and seeking knowledge, this is from the greatest of what Allāh *Subhānahu Wa Ta'ālā* has honoured us with. This is the first matter that you have to take note of.

The other thing, as we have mentioned, is that there is no conflict between seeking knowledge and *Jihād* for the sake of Allāh. And we, as *Mujāhidīn*, are responsible to learn the rulings of our Religion, like other Muslims. And I don't mean by the rulings of our Religion, only what relates to the act of worship of *Jihād*. No! We are responsible to learn the rulings of *Salāt*, the rulings of *Tahārah*, the rulings of *Siyām*. Every act of worship that Allāh '*Azza Wa Jall* prescribed for the believers and obligated, then the *Mujāhid* has to know its rulings. For the *Mujāhid*, is not a person who is not included in the rulings of Allāh '*Azza Wa Jall*. And he is not a person removed from the *Shar'ī* responsibilities. Rather he is only like the other Muslims besides him.

So as we, in the fields of *Jihād*, learn the laws of *Jihād*, its manners, rules and regulations, then we are also responsible to learn the rules of the other acts of worship.

What is the benefit, if the *Mujāhid* does *Jihād* and fights for the sake of Allāh yet he doesn't know how to perfect his *Wudu'*, and he doesn't know how to perfect his *Salāh*, and he doesn't know how to perfect his *Siyām*?

What is the benefit of this?

Meaning he worships Allāh in his *Jihād* upon insight and worships his Lord upon folly, mistakenness and misguidance in *Salāt* and in other than that.

This is not possible.

So it is with the blessing of Allāh '*Azza Wa Jall* that He made it possible for us to prove in theory and practice that there is no conflict between them. Just like the Book of Allāh; there is no conflict between its Verses and no clash between its rulings, then same with the acts of worship which Allāh '*Azza Wa Jall* ordered, there is no conflict nor any contradiction between them.

Clear? Good.

The third matter that I want to point out, and open with me your ears, is that the person who took this course, and learned what Allāh *Subhānahu Wa Ta'ālā* opened up for him

in it, doesn't mean that he graduates from it to be a *Faqīh*, a *Muftī*, presiding over the sittings, issuing verdicts with "allowed" and "not allowed" and "this is permissible."

No!

We only sat here to learn the laws of Allāh so that we can worship Allāh upon insight. As for the level of *Fatwā*, and the level of "this is permissible" and "that is forbidden," then before this, there are deserts until the person reaches it. This is not possible to achieve in a month, nor two months nor in a year nor in two years. *Imām* Mālik, and he is who he is, says:

"I did not sit in this sitting [meaning so that I can give Fatāwā] until 80 scholars testified for me that I am a person qualified for issuing Fatāwā"

80 scholars testified for *Imām* Mālik; they said, *"You can now give Fatāwā."*

Where now are we? Who will testify for us that we are qualified for giving *Fatāwā*. And in a month, or two months, or a year or two years.

And one of us maybe doesn't even know how to read *Surat Al-Fātihah* properly, and differentiate between the obligatory, and the permissible, and between the disliked and the forbidden, so it is upon you to fear *Subhānahu Wa Ta'ālā*.

I don't want to hear someone from you leaves from here and sets up sittings and starts saying, "this is permissible," and "this is forbidden." Yes, you can say, what I studied is this, but to give *Fatwā* regarding problematic events and individual issues; a person comes to you for a *Fatwā* and you say to him that "this is permissible," and "this is forbidden," and "this is disliked." This is not accepted.

Not accepted in the *Sharī'ah* and also we will not be pleased with it in our manners and in our upbringing. So take note of this matter, and this is the matter which I want you to be most aware of.

Have you understood this well? Yes.

So these are the matters that I wanted to point out…

Then from that which we benefit from these courses, even if they are condensed, is that we know the status of the scholars, and their rank and place.

The scholars are like, the sun in the middle of the day. If they are there, the people are able to live a righteous life, and they are able to conduct their life in a normal conduct. And if the sun disappears, what will happen? What will befall the people? It is the darkness. The darkness is the ignorance, folly, mistakenness, innovation, and other than that from the misguidance. So with these courses we know the status of the scholars.

If you strive for a period of one month, in memorization, repetition, revision, studying, and dealing with unclear matters and other than that, you find yourself putting an effort to achieve only a very small simple amount or part of the knowledge [hardly] mentionable. Yet with that you are happy with what Allāh *Subhānahu Wa Ta'ālā* has given you. So what about the scholar who spent his whole life and he strives in seeking knowledge and in teaching people, And in patience upon revision and patience upon [issuing] *Fatāwā* , and other than that. And calling [people] to Allāh '*Azza Wa Jall*.

Where are you from this?

So we don't want to make our sittings. What? The place for the disputes of the foolish ones and the place for competition of the *'Ulamā*. What we want only, is to know the status of those righteous scholars; those who fear Allāh, pass His messages and don't fear anyone except Him.

Do you understand?

You have to take note of this.

If you see a righteous scholar who fears Allāh '*Azza Wa Jall*, then know his status, and remember that you were patient for a month or two months in seeking knowledge, and you found that the matter requires perseverance, patience and revision, so that you don't lose what you have of knowledge. So what about this scholar, who probably spent his whole life in this matter. This makes you know the status of the people and you know their rank and what they deserve of honor, reverence and great respect.

And the scholars as we said...

Allāh *Subhānahu Wa Ta'ālā* joined them in with His testimony of His Oneness, the greatest testimony unrestrictedly upon the greatest thing unrestrictedly.

"Allāh bears witness that Lā Ilāha illā Huwa (none has the right to be worshipped but He), and the angels and those having knowledge (also give this witness)." **[Qur'ān Āl-Imrān, Verse 18]**

So the affair of the scholars is very great, even if they slip, and even if they make a mistake. For Allāh *Subhānahu Wa Ta'ālā* did not create His creation, the human beings, protected from mistakes. Who said that the human does not make mistakes? Who said the human being never succumbs to desire, sometimes taking him left or right?

However, our rules in the Religion of *Islām*, is that the good deeds remove the evil deeds, and not that the evil deeds remove the good deeds. We don't go to a scholar who put all his effort and his lifetime, in calling to Allāh *'Azza Wa Jall*, in teaching people and in making them understand, and then he made a mistake or slipped in an issue or two, and then we insult him and revile him and wipe away all these good deeds of his.

This is not the scale of *Shara'*, this is the scale of desire. And we are not from the people of desire.

"Be just: that is nearer to piety" **[Qur'ān Al-Mā'ida, Verse 8]**

This is the scale of *Shara'*.

Do you understand this third matter?

And the fourth and final matter is that Allāh *Subhānahu Wa Ta'ālā* opened this door for you of seeking knowledge, and you found the delight of seeking knowledge, and the delight of patience upon seeking knowledge and the devotion to it, so as long as Allāh has opened this door for you, then put your trust in Allāh and traverse this path in what way you are able.

So instead of spending a part of your day or from your life in listening to *Anāshīd* that neither nourish nor avail against hunger, then spend it in listening to a lecture or lesson. Or listening to a tape of *Fatwā*, or revising your studies, or studying with one of your colleagues. And if another course is made easy, with the permission of Allāh then try to strive to be in it, because knowledge is only come to in steps, and the knowledge is not come upon in one day nor all at once.

"Allāh will exalt in degree those of you who believe, and those who have been granted knowledge." **[Qur'ān Al-Mujādilah, Verse 11]**

And the final matter, is to strive in making *Du'ā* to Allāh '*Azza Wa Jall*, that He blesses you in what He gave you.

Knowledge is not with the most memorization, and not with the most texts, for how many are there that you find who are like an encyclopedia, a computer, wherever you address him from, he replies, however Allāh doesn't bless [him] in knowledge. While on the other hand you find a person, his knowledge is humble, a small amount, however he has combined with it, sincerity and humiliation towards '*Azza Wa Jall* and what he is ordered with is that he asks Allāh to increase him in his knowledge.

We ask Allāh *Subhānahu Wa Ta'ālā* that He makes us from those who listen to the words and follow the best of them. And we ask Allāh '*Azza Wa Jall* that He makes us from those who benefit from their knowledge. And we seek refuge in Allāh from the *Fitnah* of talk and action.

Indeed He is All-Hearing and Near.

And now we will begin revising the *Ahādīth*. We will start from the right *In Shā' Allāh* and then after that we will listen to the recitation of the Book of Allāh '*Azza Wa Jall*.

[END OF TRANSCRIPT]